

*from the*  
GREEK GRAMMAR  
RULES

DRAWN UP FOR THE USE OF  
HARROW SCHOOL.

BY THE

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Κρεῖττον γὰρ που σμικρὸν εἶναι, πολὺ μὴ ἱκανὸς περᾶναι.  
Πλάτων. Θεαττ.

TWELFTH EDITION.

London, LONGMANS & CO.

Price

# GREEK GRAMMAR RULES.

THE most necessary and important rules of Greek Syntax are here very briefly stated. Although they are presented in such small compass, yet any boy who takes the trouble to *master* them will have laid a secure foundation for future attainments in scholarship. In a 'Brief Greek Syntax' recently published, I have rendered more complete and systematic assistance to young scholars, and have furnished a large number of illustrations and explanations.

F. W. F.

## THE ARTICLE. (Τὸ Ἄρθρον.)

1. I. The Article was originally (α) a demonstrative pronoun, which also served as (β) a personal pronoun, and (γ) as a relative:  
 (α) φθίσει σε τὸ σὸν μένος, *that* courage of thine will ruin thee. | (β) τὴν δ' ἐγὼ οὐ λύσω, *her* I will not set free.—HOM.  
 (γ) διπλῇ μάστιγι τὴν Ἄρης φιλεῖ, with the double whip *which* Ares loves.—ÆSCH.  
 So in German, *Der Mensch den* ich befreundete, *der* hat's gethan, *the man whom* I befriended *he* has done it —CLYDE.
2. II. The Article distinguishes the subject from the predicate, which latter does not generally take the Article; as,  
 νύξ ἡ ἡμέρα ἐγένετο, the day was turned into *night*. | Θεὸς ἦν ὁ Λόγος, the Word was *God*.
3. III. 'The good man' (and every similar collocation of the Article, Adjective, and Substantive) is put in Greek *in the same order as in English*:  
 ὁ ἀγαθὸς ἄνθρωπος [or, with the Article repeated, ὁ ἄνθρωπος ὁ ἀγαθός].
4. If the Adjective is placed *first* or *last* it is not an epithet ('the good man'), but a *predicate*; as,  
 ὁ ἄνθρωπος ἀγαθός, } the man *(is)* good.  
 ἀγαθὸς ὁ ἄνθρωπος, }  
 οἱ λόγοι ψευδεῖς ἐλέχθησαν, the words spoken *were false*. | ὁξὺν ἔχει τὸν πέλεκυν, the axe which he has *is sharp*.  
 διπλᾷ ἔτισαν θάμάρτια, the penalty they paid was *twofold*.  
 καλοὺς ἔχει τοὺς ὀφθαλμούς, *il a les yeux beaux*.

5. Thus, ἡ μέση νῆσος is the middle island of three; but ἡ νῆσος μέση is the island where it is midmost, i. e. the middle of the island; and ἐπὶ τῷ ἀκροτάτῳ ὄρει = on the highest mountain; but ἐπ' ἀκροτάτῳ τῷ ὄρει = on the highest part of the mountain. And similarly in all cases.
6. N.B. i. The Article *must not immediately precede* οὗτος, ἐκεῖνος, ὅδε, ἕκαστος, ἑκάτερος, ἅμφω, ἀμφοτέρω:  
 This man = οὗτος ὁ ἄνθρωπος. | This sentiment = ἡδε ἡ γνώμη, &c.  
 Or, which is equally correct but less emphatic, ὁ ἄνθρωπος οὗτος, ἡ γνώμη ἡδε, &c.; but *never* ὁ οὗτος, &c.  
 When οὗτος, ἐκεῖνος, &c. are used with a substantive which is *without* the article, they are *in apposition*; as, τούτῳ παραδείγματι χρώμενος, using this as an example.
7. ii. αὐτὸς ὁ ἄνθρωπος, } = the man *himself*;  
 or, ὁ ἄνθρωπος αὐτός, }  
 but, ὁ αὐτὸς ἄνθρωπος = *the same* man: αὐτός, preceded by the article, always means *the same*; (αὐτός, αὐτή, ταυτό or ταυτόν = ὁ αὐτός, ἡ αὐτή, τὸ αὐτό).
8. iii. My friend = ὁ ἐμὸς φίλος or ὁ φίλος μου; but not ὁ μου φίλος.  
 The river Euphrates = ὁ Εὐφράτης ποταμός; the promontory of Sunium = τὸ Σούνιον ἄκρον.
9. iv. The Article is sometimes *distributive*; as, δις τοῦ μηνός, twice each month: sometimes *generic*; as, τὸν γέροντα αἰδεῖσθαι χρή, one should honour *an* old man. Notice these phrases: τὰ μὲν . . . τὰ δέ, partly . . . partly; ἐν-τοῖς-πρῶτοι = *inter primos*; οἱ πάνυ, the élite; τῷ = therefore; τὸ δέ = whereas (PLATO).
- v. ἄλλοι, others, alii; οἱ ἄλλοι, the rest, ceteri: πολλοί, many; οἱ πολλοί, the greater number, the plebs.

## CASES. (Πτώσεις.)

10. Of the eight Sanskrit cases Greek has five, and Latin six; the Greek Genitive being also *Ablative*, and the Greek Dative also *Instrumental* and *Locative*.
11. I. The Predicate agrees with the Subject after all Copulative Verbs (i. e. verbs of being, seeming, being called, appointed, &c.); as,  
 καθέστηκε βασιλεύς, he is appointed king. | θεὸς ὠνομάζετο, he was named a god.
12. II. The GENITIVE expresses *three* main conceptions, to which all its uses may be referred:  
 1. ABLATION, 'from,' like the Latin *ablative*.  
 2. PARTITION, 'some of,' or wherever any such conception may be involved.  
 3. RELATION.
13. 1. Under the notion of *Ablation* fall the Genitives of a. cause, b. material, c. separation, d. perception of all kinds (as coming from an object); as,  
 a. οἱμοὶ τῆς τύχης, alas for my lot! (cf. the German *O des Leides!*) | c. ἀπέχομαι οἴνου, I abstain from wine.  
 b. νόμισμα ἀργυρίου, a coin of silver. | d. οὐ μύρον πνέον, not redolent of perfume.

14. 2. Under the notion of *Partition* fall the Genitives of *a.* time, *b.* possession, *c.* place, &c., and *d.* all conceptions that imply 'some of;' as,  
*a.* νυκτός καὶ ἡμέρας, by night and by day (cf. 'o' nights,' &c.). | *c.* αὐτοῦ, there: ποῦ; where? &c. Otherwise the genitive of place is mainly poetical.  
*b.* κῆποι Ἐπικούρου, gardens of Epicurus. | *d.* πάσσε δ' ἄλός, and he sprinkled it with (some) salt.  
*εἰ τοῦ δένδρου καρπός*, the tree's fruit.
15. N.B. The Possessive Genitive rarely becomes a mere epithet, as in ἄστρων εὐφρόνη, a night of stars; χιόνος πτέρυξ, a wing of snow (cf. 'His cap of darkness on his head he placed,' &c.).
16. 3. Under the notion of *Relation* fall the Genitives of *a.* comparison, *b.* value, *c.* price, &c.; as,  
*a.* μείζων τοῦ πατρός, taller than his father. | *c.* χρύσεια χαλκείων, golden for brazen.  
*b.* πόσον τιμᾶται; how much is it worth?
- And those numerous cases in which the Genitive expresses the *object*; as,  
ὁ φόβος τῶν πολεμίων, fear of (i. e. about) the enemy. (cf. 44).
- A large number of its uses may be represented by the English 'with respect to.'
17. N.B. The Genitive Absolute is originally a *causal* Genitive, and is used, as in Latin, in connexion with Participles. It is therefore a genitive of *ablation*, and so resembles the Latin Ablative Absolute. It derives its *temporal* and other meanings from the Participle with which it is joined. It is less frequent than the Latin Ablative Absolute, because the Greek possesses past participles active and the Latin does not. Thus ταῦτα εἰπόντες ἀπῆμιν would be in Latin *His dictis*.
18. III. THE DATIVE. The fundamental conception of the Dative is *juxtaposition*. Thus we find it after verbs compounded with ἐν, σύν, ἐπί. Hence it is used for all *accessories* of manner, time, &c., and all *instruments*; it expresses the agent after passive verbs; and generally any person to whom the verb *indirectly* refers, or whose advantage and disadvantage the verbal notion affects.
19. The Dative of place, even in poetry, usually takes ἐν. Accompaniment is usually expressed by σύν, except when αὐτός is used, as μίαν ναῦν αὐτοῖς ἀνδράσιν, a single ship, crew and all.
20. The Ethic Dative is a Dative expressive of *interest* in the subject (ἥθος); as,  
ὥς καλός μοι ὁ πάππος, how handsome my grandfather is! (Comp. Quid mihi Celsus agit?—HOR. Knock me on this door.—SHAKSP. &c.)
21. IV. THE ACCUSATIVE:—
- i. The fundamental conception of the Accusative is (*a*) *motion towards*, and therefore (*b*) *extension over* space (or time); as,  
*a.* ἤκω τήνδε πόλιν, I have reached this city. | *b.* ἀπέχει σταδίους ἑπτὰ, it is seven stadia off.  
ἔμενον τρεῖς μῆνας, they were staying three months.
- It will be found that there is no use of this case which does not obviously imply these conceptions; viz. the point towards which the action tends, or the *extent* over which it reaches.
22. Thus it expresses, i. the direct and immediate object of the verb; as, τύπτω αὐτόν, I strike him: or, ii. defines the extent of the verbal notion; as, τύπτω πληγὴν, I strike a blow: or, iii. it localises the action of the word with which it is joined; as, ἀλγῶ τὴν κεφαλὴν, I ache-as to the head; πάντα εὐδαιμονεῖ, he is happy-in all respects; βοὴν ἀγαθός, good at the war-cry.

23. II. We often have *two* or even *three* Accusatives after a verb, one of which limits and defines the other, being in apposition with it: (this is called the whole-and-part figure, σχῆμα καθ' ὅλον καὶ μέρος); as,  
Τρῶας δὴ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, dread tremor pervaded the Trojans, each of them, as to his limbs [in English, 'each Trojan's limbs'].
24. III. In other instances of the double Accusative, one of them expresses the *external object* affected by the verb, and the other defines its *action*, or adds to it some *cognate conception* of the verb; as,  
ἐδίδαξα τὸν παῖδα τὴν μουσικὴν, I taught the boy music. | Κύρον στολὴν ἐνέδυσεν, he clad Cyrus in a robe.
25. N.B. Observe in general that the Genitive denotes motion from, or separation; the Dative denotes rest and conjunction; the Accusative denotes motion to, or approach. Thus the Accusative and the Genitive cases are the two opposite poles.
26. Compare νυκτός, noctu, during the night (part). | Compare πόσον πωλεῖς; at how much do you sell? (price).  
νυκτί, in the night (accessory—when?). | πόσῳ ὠνεί; for how much do you buy? (instrument).  
νύκτα, noctem, all night long (extension—how long?). | πόσον δύναται; how much is it worth? (extension).

### PREPOSITIONS. (Προθέσεις.)

27. I. The Prepositions were originally, like the case-endings, mere *adverbs of place*, used to make the meanings of the case more distinct. Hence, ἀπό, 'from,' is only joined with a Genitive; ἐν, 'in,' only with a Dative; εἰς, 'into,' 'to,' only with an Accusative. When they appear to change their meaning with the case which they define, it is, in reality, the *case* which gives the meaning, *not* the Preposition. This fact may be seen most clearly in the use of παρά:
28. Παρά = 'apud,' 'alongside of.'  
Hence, παρὰ σοῦ = 'from you' (i. e. from alongside-of you, de chez)  
παρὰ σοί = near or by you (i. e. at alongside-of you).  
παρὰ σέ = towards you (i. e. towards alongside-of you).
29. Διὰ, through. διὰ σοῦ = per te, by means of you. διὰ τούτων, by these means.  
διὰ σέ = propter te, for your sake, on your account ('all through you'). διὰ ταῦτα, therefore, on this account.  
δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα (Heb. ii. 10), on whose account, and by whose means, all things exist.
30. Ἐπὶ, upon, has very various uses. Generally, ἐπὶ with Gen. implies *partial* superposition; as,  
ἐφ' ἵππον, on horseback:  
with Dat. implies *total* juxtaposition, and hence = *close to*; as,  
οἰκόντες ἐπὶ Στρώμονι, living by the Strymon:  
with Accus. it implies *motion with a view to* superposition; as,  
ἀναβαίνειν ἐφ' ἵππον, to mount on horseback.



31. Notice the phrases: ἐπὶ with Gen.: ἐπὶ Δαρείου, in Darius' days; ἐφ' ἡμῶν, nostrâ memoriâ; ἐφ' ἑαυτοῦ, suâ sponte. ἐπὶ with Dat.: ἐπὶ τούτοις, præterea, besides or 'consequently'; τὸ ἐπὶ σοί, as far as you can, *quod te penes est*; ἐπὶ τοῖσδε, on these conditions; χαίρειν ἐπὶ τινι, to rejoice at a thing; ἐπὶ θήρα ἐξίεναι, to go a hunting. ἐπὶ with Acc.: ἐπ' ἐμέ, down to my days; ἐπὶ τί; quare?
32. **Karâ, down.** λέγειν κατὰ τινος, to speak *against* a person.  
τὸ κατὰ Ἰωάννην εὐαγγέλιον, the gospel *according to* John.
33. **Merâ, with** (Germ. *mit*). μετὰ with the Gen. = *with*: μετὰ θεῶν = σὺν θεοῖς; μετ' ἀληθείας, with truth.  
with the Dat. = *among* (only in Epic poetry).  
with the Accus. = 'after' (either of time or place, and in all English senses of the word); as, μετὰ ταῦτα, 'after these things.' And also, 'in quest of:' μεταπέμπομαι τινά, I *send for* a person.
34. **Parâ, along.** (see above) ἔλθειν παρὰ τινος = *venir de chez* quelqu'un.  
ἦν παρὰ τῷ βασιλεῖ, he was *with* the king.  
ἄφικοντο παρὰ Κροίσον, they came to Cræsus.
35. **Prôs, to.** πρὸς τούτων, in consequence of this. [πρὸς σε θεῶν αἰτούμαι, per te Deos oro.]  
πρὸς τούτοις, in addition to this.  
πρὸς ταῦτα, with reference to this; i. e. *therefore*. [πρὸς χάριν τινός, for a person's sake.]
36. **ὑπό, under.** The physical and original meaning of ὑπὸ as an adverb of place is very distinct:  
with the Gen. = *motion from under*: ὑπὸ πτερῶν σπάσας, dragging from under wings.  
with the Dat. = *position under*: καλῇ ὑπὸ πλατανίστῳ, under a fair platanus.  
with the Acc. = *motion to under*: ὑπ' Ἰλίου ὤρω, sped under (the walls of) Ilium.  
ὑπὸ with the Gen. is the common way of expressing the cause or agent; as, κτείνεσθαι ὑπὸ τινος, *maînesθαι* ὑπὸ μέθης, &c.  
ὑπὸ with the Acc. = *about, or, just after*; as, ὑπὸ νύκτα, sub noctem, about nightfall. [Cf. *Sub hæc*, hereupon.]
37. II. By a very common terseness of expression, called the *constructio prægnans*, a Preposition often implies an entire clause; as,  
σταῖς ἐξ Οὐλύμποι, standing (on and looking) *from* Olympus.  
Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, *lit.* Philip was found *into* Azotus, i. e. was carried *into*, and found *at*.
38. N.B. i. ὑφ' οὗ = by whom (the agent); δι' οὗ, by whose means (instrument); ἐξ οὗ, out of which (material); δι' οὗ, on account of which (final cause); πρὸς οὗ, at whose hands; ἀφ' οὗ, starting from whom.
39. ii. καθ' ἡμέραν, day by day, *singulis diebus*.  
παρ' ἡμέραν, during the day, *per diem*: also, from day to day, *alternis diebus*.  
μεθ' ἡμέραν, in the day time, by day, *interdiu* (properly, *after* day-dawn).
40. iii. ἀνα (observe the accents) = ἀνάστηθι, rise! or = ὦ king! μέτα, πάρα, &c. = μέτεστι, πάρεστι, &c.; περὶ is a prep., πέρι an adv. = exceedingly. φιλων ἄπο: account for the accent of ἀπὸ here.

6

## PRONOUNS. (Ἀντωνυμῖαι.)

41. I. **Personal Pronouns.** Ἐγώ, I; σύ, thou. For the third Personal Pronouns, 'he, she, it,' the Attic uses the demonstratives οὗτος, ὅδε, ἐκεῖνος. For the Accusative in poetry νῖν (both sing. and plur.), and σφέ. The Ionic αὖν is not used in Attic. οὗ, οἱ, ἑ, of which the Nom. ἑ is obsolete, is in Attic not personal, but *reflexive* throughout, 'of himself,' &c.; but in Homer it is demonstrative, and means 'of him,' &c. It *borrow*s for its Nominative αὐτός, -ή, -ό, -self.  
Thus, αὐτός, -ή, -ό (in the Nom. only) means *-self*, and is *reflexive*; but all the other cases are *demonstrative*,—αὐτοῦ, of him, &c.
42. II. i. Αὐτός when placed first is *emphatic*: αὐτὸν ἔνυψεν, he struck *him* (ἔνυψεν αὐτόν, merely 'he struck him'). Αὐτὸς ἔφη, 'the master said so'; αὐτὸν γὰρ εἶδον, for I saw the man *himself*. Αὐτοὶ ἑσμεν, we are alone = (by) *ourselves*. Τέταρτος, πέμπτος αὐτός, with three, four, &c., others. (Cf. II. *allait lui cinquième*.)  
N.B. ὁ αὐτὸς ἀνὴρ, the *same* man; ὁ ἀνὴρ αὐτός, the man *himself*; ὁ παῖς αὐτοῦ, *his* son; ναὺν αὐτοῖς ἀνδράσιν, a ship, *sailors and* all; [in this use of αὐτός the preposition σὺν is not often added].
43. II. οὗτος = hic; ἐκεῖνος = ille or iste; ὅδε = hicce. "Ὅδε is used *δεικτικῶς*, and means 'lo!' [cf. the Italian *questo, cotesto, quello*]. τοῦτο = something preceding, τόδε = something which follows; as, τοῦτο μὲν συ λέγεις, παρ' ἡμῶν δ' ἀπάγγελλε τάδε. So too τοιαῦτα, as *aforesaid*, τοιάδε, as *follows*. Οὗτος! = heus tu! ho there!
44. III. i. Σὺς πόθος may mean either 'your regret' (subjective) or 'regret for you' (objective). Εἰς τὴν ἐμὴν ἀνάμνησιν, in remembrance of me. (Luke xxii. 19.) Ὁ σὺς νῖός, or ὁ νῖός σου; ὁ ἐμὸς πατήρ, or ὁ πατήρ μου. Notice the order, which is invariably preserved.
45. II. Adjectives &c. often agree with the Personal Pronoun understood from the possessive; as, τὰμὰ δυστήνου κακά, the woes of me unhappy; [cf. *mea scripta timentis*, &c. HOR.].
46. III. Ἄυτοῦ = his, ἑαυτοῦ = his own; as μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, arcessivit suam filiam, ejusque filium.
47. IV. The Relative is often attracted into the case of the antecedent; as in  
χρῶμαι οἷς ἔχω βιβλίους, I use the books which I have. | οὐκ ἔραμαι οἷον σου ἀνδρός, I don't love a person like you
48. V. i. ὅστις, ὁπότερος, ὁποῖος, &c. are used for the simple forms (τίς; πότερος; ποῖος; &c.) in dependent questions; as, τίς ἦν; οὐκ οἶδ' ὅστις ἦν. πόσους ἀλλεται πόδας; how many feet does it leap? but ἀνήρετο ὁπόσους ἄλλοιτο πόδας.
49. II. ὅστις is more indefinite than ὅς. Thus,  
ἔστιν δικῆς ὀφθαλμὸς ὅς τὰ πάνθ' ὁρᾷ, there is an eye of justice which (definite) sees all things. But ἀνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει, every one is a slave whoever has an eye for reputation.
50. N.B. a. ἄττα is contracted for ἄτινα; but ἄττα is used for τινά, neut. plur. of τίς, some one.  
b. In ἡ δ' ὅς, 'said he,' the relative retains its original demonstrative force. So ὅς μὲν πεινᾷ ὅς δὲ μεθύει, one is hungry, another drunken.
51. VI. Ἄλλος, *alius*, any other; ἕτερος, *alter*, another of two; οἱ ἄλλοι, *cæteri*, the rest; οἱ ἕτεροι, *altera pars*, the opposite party.
52. VII. The Reflexive and Reciprocal Pronouns are often interchanged; as,  
διελεγόμεθα ἡμῖν αὐτοῖς, we were conversing with ourselves (= with one another; reflexive for reciprocal).  
So in English, 'They differ among one another' (reciprocal for reflexive).—SPECTATOR. Cf. III. iii. *infra*, and cf. *Il*s se battent, se regardent, &c.

7



## THE VERB. (Ῥήμα.)

### VOICES.

53. I. An *Active* Verb may be either transitive or intransitive, and many Verbs vary in their meaning between the two: e. g. ἵστημι, I place: ἕστηκα I stand. (Cf. the English Verbs, *stop, change, &c.*).
54. II. After a *Passive* Verb the agent is sometimes regarded as an instrument, and expressed by the Dative; as,  
ἐμοὶ πέπρακται τοῦργον, the deed has been done by me.  
But more frequently by ὑπό; as,  
Ἀρίων ἐσώθη ὑπὸ δελφίνος, Arion was saved by a dolphin.
55. N.B. i. οἱ παῖδες διδάσκονται τὴν μουσικὴν.  
When a Verb in the active governs two Accusatives, the *person* becomes the subject of the *passive* Verb, the *thing* remains in the Accusative.
56. ii. ὁ ψεύστης οὐ πιστεύεται, a liar is not believed.  
ὁ πλούσιος φθονεῖται, a rich man is envied.  
How does the Greek here differ from the Latin idiom?
57. III. The chief uses of the Middle are—  
i. *Reflexive*: a. directly—an action on self; as, λούομαι, I wash myself.  
or, b. indirectly—an action *for* oneself; as, ἀμύνομαι τὸν πολέμιον, I ward off *from myself* the enemy.
58. ii. *Causative*, for self; as, διδάσκομαι τὸν υἱόν, I get my son taught, docendum curo filium.
59. iii. *Reciprocal*: as, ὠθοῦνται, they push each other; διαμάχονται, they fight *each other* (this is especially frequent with compounds of δία; as, διαλέγομαι, I converse; διαλύομαι, I make it up with, &c.). Cf. 52. *supra*.
60. N.B. ἀποδίδωμι, I give back; ἀποδίδομαι, I sell.  
δανείζω, I lend; δανείζομαι, I borrow.  
ἄρχω, I rule; ἄρχομαι, I begin.  
αἰρέω, I take; αἰρούμαι, I choose.  
σκοπῶ, I look; σκοποῦμαι, I consider.  
μισθῶ, I let; μισθοῦμαι, I hire.  
πείθω, I persuade; πείθομαι, I obey.
- παύω, I make to cease; παύομαι, I cease.  
σπένδω, I pour a libation; σπένδομαι, I make a treaty.  
γαμῶ, ducō uxorem; γαμοῦμαι, nubo viro.  
θύω, I sacrifice; θύομαι, I take the auspices.  
τιθέναι νόμον, of a despot; τίθεσθαι νόμους, of a republican.  
τιμωρεῖν τινα, to avenge a man; τιμωρεῖσθαι τινα, to punish.  
ὁ θεῖς, the mortgager; ὁ θέμενός τι, the mortgagee.

8

### TENSES. (Χρόνοι.)

61. A complete Indicative Mood would have *nine* Tenses, because every act must be (i.) either *past, present, or future*.  
And (ii.) every act, whether past, present, or future, may be regarded as either *finished* (perfect), *unfinished* (imperfect), or *indefinite* (aorist). [ $3 \times 3 = 9$ ].\*
62. II. Of these *nine* tenses, English has *only two*,—*both of them aorists* (viz. a present aorist, e. g. 'I dine;' and a past aorist, e. g. 'I dined'); Latin has six; and Greek has six; as will be seen by the following easy table, *which should be understood and mastered once for all*:
- |  |   |
|--|---|
| Three (finished or) Perfect tenses . . . | Past, I <i>had</i> dined, ἐδεδειπνήκη, cœnaveram.<br>Present, I <i>have</i> (sc. now) dined, δεδείπνηκα, cœnavi.<br>Future, I <i>shall have</i> dined [wanting in Greek], cœnavero. |
| Three (unfinished or) Imperfect tenses   | Past, I <i>was dining</i> , ἐδειπνουν, cœnabam.<br>Present, I <i>am dining</i> , δειπνῶ, cœno.<br>Future, I <i>shall be dining</i> , [wanting both in Greek and Latin].†            |
| Three (indefinite or) Aorist . . .       | Past, I dined, ἐδείπνησα, [wanting in Latin, cœnavi used instead].<br>Present, I dine, [wanting both in Greek and Latin].<br>Future, I <i>shall</i> dine, δειπνήσω, cœnabo.         |
63. N.B. i. *Both* of the only two English tenses, viz. the Aorist present 'I dine,' and the Aorist past 'I dined,' (Greek, ἐδείπνησα) are wanting in Latin; and the former of them in both Greek and Latin.
64. ii. Avoid translating an Aorist by *have*, which is the sign of a *Perfect* tense.
65. iii. δειπνῶ, τύπτω, &c. when construed with *perfect accuracy*, are not present-Aorists, 'I dine,' 'I strike,' &c., but present-Imperfects, 'I *am* dining,' 'I *am* striking,' &c. The Greeks delighted in the use of these picturesque Imperfect tenses, which represent actions as going on before the eyes (the πρὸ ὀμμάτων ποιεῖν).
66. iv. Some verbs have two forms of the present-Perfect (τέτυφα, τέτυπα), of which the second (erroneously called the Perfect-middle) is older, is formed from the root, and is often intransitive; as, ὄλωλα, I am undone; ἔαγα, I am broken, &c. Some verbs have two forms of the past-Aorist (ἔτυψα, ἔτυπον) of which the second is the older, and is formed from the root. Very few verbs have *both* Aorists or *both* Perfects in use (e. g. τέτυπα is not found in Greek).
67. v. The Present, Perfect, and Future (ordinarily, but inaccurately,† so called) are Primary tenses. Their duals end in *ον*, and they are unaugmented.  
The rest are called Historical tenses; their duals end in *ην*, and they are augmented.

\* This view of the tenses is mainly taken from Mr. F. Whalley Harper's 'Powers of the Greek Tenses.' It is most easily learned, and can be understood by the youngest, and is invaluable to a right perception of the niceties of Greek. It is more fully explained in 'A Brief Greek Syntax,' which has been recently published.

† ἔσομαι δειπνῶν, cœnaturus sum (or the prospective future μέλλω with the infin.), are used as substitutes; but expressions formed by the aid of auxiliaries are not, strictly speaking, tenses. This is why it is stated above that English has only *two* tenses (I dine, I dined), all the others being mere auxiliary compounds.

‡ Accurately they should be called Present-imperfect, Present-perfect, and Future-aorist, as in the above table. It will be seen from the above table that there are *three* present, *three* past, and *three* future-tenses.

## THE VERB. (Ῥήμα.)

### VOICES.

53. I. An *Active* Verb may be either transitive or intransitive, and many Verbs vary in their meaning between the two: e. g. ἵστημι, I place: ἕστηκα I stand. (Cf. the English Verbs, *stop, change, &c.*).
54. II. After a *Passive* Verb the agent is sometimes regarded as an instrument, and expressed by the Dative; as,  
 ἔμοι πέπρακται τοῦργον, the deed has been done by me.  
 But more frequently by ἐπὶ; as,  
 Ἀρίων ἐσώθη ὑπὸ δελφίνος, Arion was saved by a dolphin.
55. N.B. i. οἱ παῖδες διδάσκονται τὴν μουσικὴν.  
 When a Verb in the active governs two Accusatives, the *person* becomes the subject of the *passive* Verb, the *thing* remains in the Accusative.
56. ii. ὁ ψεύστης οὐ πιστεύεται, a liar is not believed.  
 ὁ πλούσιος φθονεῖται, a rich man is envied.  
 How does the Greek here differ from the Latin idiom?
57. III. The chief uses of the Middle are—  
 i. *Reflexive*: a. directly—an action on self; as, λούομαι, I wash myself.  
 or, b. indirectly—an action for oneself; as, ἀμύρομαι τὸν πολέμιον, I ward off *from myself* the enemy.
58. ii. *Causative*, for self; as, διδάσκομαι τὸν υἱόν, I get my son taught, docendum curo filium.
59. iii. *Reciprocal*: as, ὠθοῦνται, they push each other; διαμάχονται, they fight *each other* (this is especially frequent with compounds of δια; as, διαλέγομαι, I converse; διαλύομαι, I make it up with, &c.). Cf. 52. *supra*.
60. N.B. ἀποδίδωμι, I give back; ἀποδίδομαι, I sell.  
 δανείζω, I lend; δανείζομαι, I borrow.  
 ἄρχω, I rule; ἄρχομαι, I begin.  
 αἰρέω, I take; αἰρούμαι, I choose.  
 σκοπῶ, I look; σκοποῦμαι, I consider.  
 μισθῶ, I let; μισθοῦμαι, I hire.  
 πείθω, I persuade; πείθομαι, I obey.
- παύω, I make to cease; παύομαι, I cease.  
 σπένδω, I pour a libation; σπένδομαι, I make a treaty.  
 γαμῶ, I duco uxorem; γαμοῦμαι, nubo viro.  
 θύω, I sacrifice; θύομαι, I take the auspices.  
 τιθέναι νόμον, of a despot; τίθεσθαι νόμους, of a republican.  
 τιμωρεῖν τινα, to avenge a man; τιμωρεῖσθαι τινα, to punish.  
 ὁ θεῖς, the mortgager; ὁ θέμενός τι, the mortgagee.

8

### TENSES. (Χρόνοι.)

61. A complete Indicative Mood would have *nine* Tenses, because every act must be (i.) either *past, present, or future*.  
 And (ii.) every act, whether past, present, or future, may be regarded as either *finished* (perfect), *unfinished* (imperfect), or *indefinite* (aorist). [ $3 \times 3 = 9$ ].\*
62. II. Of these *nine* tenses, English has *only two*,—*both of them aorists* (viz. a present aorist, e. g. 'I dine;' and a past aorist, e. g. 'I dined'); Latin has six; and Greek has six; as will be seen by the following easy table, *which should be understood and mastered once for all*:
- |  |  |
|--|--|
| Three (finished or) Perfect tenses . . . | <div style="display: flex; align-items: center;"> <div style="font-size: 2em; margin-right: 5px;">{</div> <div>                     Past, I <i>had</i> dined, ἐδεῖπνήκη, cœnaveram.<br/>                     Present, I <i>have</i> (sc. <i>now</i>) dined, δεῖπνηκα, cœnavi.<br/>                     Future, I <i>shall have</i> dined [wanting in Greek], cœnavero.                 </div> </div> |
| Three (unfinished or) Imperfect tenses   | <div style="display: flex; align-items: center;"> <div style="font-size: 2em; margin-right: 5px;">{</div> <div>                     Past, I <i>was dining</i>, ἐδείπουν, cœnabam.<br/>                     Present, I <i>am dining</i>, δειπνῶ, cœno.<br/>                     Future, I <i>shall be dining</i>, [wanting both in Greek and Latin].†                 </div> </div>                   |
| Three (indefinite or) Aorist . . .       | <div style="display: flex; align-items: center;"> <div style="font-size: 2em; margin-right: 5px;">{</div> <div>                     Past, I dined, ἐδείπνησα, [wanting in Latin, cœnavi used instead].<br/>                     Present, I dine, [wanting both in Greek and Latin].<br/>                     Future, I <i>shall</i> dine, δειπνήσω, cœnabo.                 </div> </div>            |
63. N.B. i. *Both* of the only two English tenses, viz. the Aorist present 'I dine,' and the Aorist past 'I dined,' (Greek, ἐδείπνησα) are wanting in Latin; and the former of them in both Greek and Latin.
64. ii. Avoid translating an Aorist by *have*, which is the sign of a *Perfect* tense.
65. iii. δειπνῶ, τύπτω, &c. when construed with *perfect accuracy*, are not present-Aorists, 'I dine,' 'I strike,' &c., but present-Imperfects, 'I *am dining*,' 'I *am striking*,' &c. The Greeks delighted in the use of these picturesque Imperfect tenses, which represent actions as going on before the eyes (the πρὸ ὀμμάτων ποιεῖν).
66. iv. Some verbs have two forms of the present-Perfect (τέρψα, τέρψα), of which the second (erroneously called the Perfect-middle) is older, is formed from the root, and is often intransitive; as, ὄλωλα, I am undone; ἔαγα, I am broken, &c. Some verbs have two forms of the past-Aorist (ἔρψα, ἔρπον) of which the second is the older, and is formed from the root. Very few verbs have *both* Aorists or *both* Perfects in use (e. g. τέρψα is not found in Greek).
67. v. The Present, Perfect, and Future (ordinarily, but inaccurately,‡ so called) are Primary tenses. Their duals end in *ον*, and they are unaugmented.  
 The rest are called Historical tenses; their duals end in *ην*, and they are augmented.

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‡ Accurately they should be called Present-imperfect, Present-perfect, and Future-aorist, as in the above table. It will be seen from the above table that there are *three* present, *three* past, and *three* future-tenses.

# USE OF THE TENSES.

69. I. Distinguish carefully between Imperfect and Aorist tenses, when (as is *very often* the case) they occur in the same passage: Imperfects denote *continuous*, Aorists denote *instant* or *single* acts; as,

χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον, to give an order is easy, to carry it out difficult.  
ὁ ποιεῖς ποιήσον, what you are about, do at once.  
κατενόουν καὶ εἶδον, I began to distinguish, and saw.  
ἐβαδίζομεν καὶ κατελάβομεν, we were walking, and overtook.  
ἀνωλόλυξε καὶ κατῆδε, she raised her voice, and began to sing  
μὴ τύπτε, don't be striking; μὴ τύψῃς, don't strike.

70. II. 1. The Historic Present is used (graphically) of past events; and is regularly employed with verbs of which the *effects*, continue: ἦκω, οἶχομαι, ἀκούω, φεύγω, νικῶ, &c.; as,

ἄρτι μανθάνω, I have recently learnt; εἰ πού τις ἀκούεις, if perchance you have heard.  
ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμεν βασιλέα, tell Ariæus that we have conquered the great king.

2. Both the present and imperfect sometimes imply an attempt (*conatus rei efficiendæ*); as,

σὺ μου νίπτεις τοὺς πόδας; (John xiii. 6), Dost Thou mean to wash my feet?  
ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν (Matt. iii. 14), John tried to prevent him.  
ἐξανεχώρει τὰ εἰρημένα, he tried to back out of his words.—Thuc. iv. 28.

71. III. The Aorist is the *ordinary* tense of narration both in Greek and English. Hence it is used in proverbs, &c. (*gnomic Aorist*); as,  
πολλὰ ἔπεσεν παρὰ τὴν γνώμην, many things fall out contrary to expectation.

As Greek has no *present-Aorist*, it sometimes uses the *past-Aorist* for it: thus ἐπῆνεσα—I praise; ἀπέπνυσα, I loathe; ἐθαύμασα, I wonder, &c. The greater *indirectness* thus given to these personal statements suited the temperament of Greeks, 'qui amant omnia dubitantiùs loqui.'

72. IV. The Perfect is really a present-Perfect (I have dined—I have (*now*) dined). It is also used to describe past actions of which the *result* remains; as,

ὁ πόλεμος πενεστέρος ἡμᾶς πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, the war has made us poorer [we still are so], and it compelled us [aor.] to undergo many dangers.  
θνήσκε, be dying; θάνε, die! τέθναθι, lie dead!

73. V. The Pluperfect (i.e. past-Perfect) is used when one action was finished before another took place: hence it often implies *rapidity*; as,  
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων βεβλήκει, the moment he was seizing him he had (instantly) slain him.

10

## MOODS. (Ἑγκλίσεις.)

74. I. The INDICATIVE (Ἑγκλίσις ὀριστική) deals with facts, certainties, direct questions, &c. It is the *Objective* Mood; hence the *tense-distinctions* exist *mainly* in this mood.

75. II. The SUBJUNCTIVE and OPTATIVE (which are 'by-forms of the future and of the aorist') form in reality but one mood, which deals with contingencies, suppositions, dependent statements, &c. It is the *Subjective* Mood. The Subjunctive-tenses are used when there is reference to the *present* and *future*; the Optative when there is reference to the *past* [in other words, the Optative is the *Subjective of the Past or Historical Tenses*]; e.g.,

σπουδάζω ἵνα μανθάνω ἢ μάθω, I am diligent that I may learn. | ἐσπούδαζον ἵνα μανθάνοιμι ἢ μάθοιμι, I was diligent that I might learn.

N.B. The Subjunctive can generally be represented by *may* or *may have* (the Latin present and perfect Subjunctive); the Optative by *might* or *might have* (the Latin imperfect and pluperfect Subjunctive).

76. III. In simple sentences the Subjunctive (Ἑγκλίσις ὑποτακτική) is used, i. in *prohibitions*; as, μὴ κλέψῃς, do not steal: ii. *deliberatively*; as, τί φῶ; what am I to say? iii. *hortatively*; as, ἴωμεν, let us go (the two latter uses are confined to the first person singular and plural): iv. in strong negations (with οὐ μὴ and the Subj. aor.); as, οὐ μὴ φύγῃς, you certainly will not escape.

77. IV. In simple sentences, the Optative (Ἑγκλίσις εὐκτική), without ἂν, expresses, i. a *wish*; as, τύπτοιμι, might I strike! (but τύπτοιμι ἂν, I would strike, i. e. under certain circumstances); μὴ γένοιτο, God forbid! (lit. *Might* it not be!)

ὦ παῖ, γένοιτο πατρός εὐτυχέστερος,

τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός.—SOPH. *Aj.* 550. (Boy, mayest thou (lit. *mightest* thou) be more fortunate than thy father, but like in all else, and then thou wouldst be noble!)

οὐτ' ἂν δυνάμην μὴτ' ἐπιστάμην λέγειν.—SOPH. *Ant.* 682. (I could not, and may I never know how to say, &c.)

- ii. *potentiality*, εἴποι τις, dixerit quispiam, some one might say. But this use is rare, *poetical*, and disputed.

- iii. The Optative is also used in compound sentences which imply *indefinite frequency*; as, ὅποτε προσβλέψει τινα, every time he saw any one. This however is only an *accident* of the mood, and not any part of its essential meaning.

## Ἄν, WITH THE MOODS.

78. I. With the Indicative, ἂν is only used with the *imperfect* (of continued acts), the *aorist* (of momentary acts), and, less frequently, the *pluperfect* (of abiding results); it always implies some *condition* expressed or understood.

ἀπέθνησεν, he was dying; ἀπέθνησεν ἂν, he would be, or would have been, dying. | ἀπέθανεν, he died; ἀπέθανεν ἂν, he would have died.

ἔτεθνήκει, he was dead; ἔτεθνήκει ἂν, he would have been dead.

11



78. With the Imperfect it also implies iteration; e. g.,  
ἐπρίαν' ἄν may mean *either*, 'he *used to be* buying,' as often as the opportunity occurred; or  
'he *would have been* buying,' if it had been possible.
79. II. With the Optative ἄν expresses, i. potentiality; as, τοῦτο γένοιτ' ἄν, this *might* happen: ii. a civil command; as, χώροις ἄν εἴσω, be so good as to go in (i. e. εἰ θέλοις, χώροις ἄν εἴσω): iii. a milder future; as, οὐκ ἄν διδάξαιμην σ' ἔτι, I could not teach you any longer.
80. III. Ἄν does not properly go with the Subjunctive, but it qualifies εἰ, ὅς, οἷος, πρίν, ἕως, &c., often coalescing with some other word (as in ἐπειδάν, ὅταν, ἕάν, &c.); and these forms *always* take the Subjunctive. The rule is, 'Relativa et relativæ particulae cum ἄν, Subjunctivum exigunt.'  
ὅς, who; ὅς ἄν, *whoever*; ὅς ἄν λεγῇ, whoever may say, or says.  
ἵνα, where; ἵνα ἄν, *wheresoever*; πατρὶς γὰρ ἐστὶ πᾶς' ἵν' ἄν πράττη τις εἶ, every land, *wheresoever* one may be prospering, is one's native land. [N.B. ἵνα ἄν does not mean 'in order that,' but = *ubicumque*.]  
οὓς εἶδεν, those whom he saw.  
οὓς ἵδοι ἐπῆγει, whomever he saw he praised (i. e. 'as often as he saw them,' the Opt. being iterative).  
οὓς ἄν ἴδῃ ἐπαινεῖ, whomsoever he sees he praises (implying the condition ἕάν τινος ἴδῃ).  
In all such cases the ἄν used with the indefinite relative implies that the *verbal action* must be hypothetical.  
But in any such sentence as ἐσθῆτα δι' ἣν ἄν μάλιστα ἡ ὥρα διαλάμποι ('dress such as through it her beauty might best shine'), the ἄν belongs to the *Optative*, not to the relative; e. g. we must render δι' ἣν, through which, &c. ἄν διαλάμποι, *might* shine; not δι' ἣν ἄν, through *whichsoever*. So too οὐκ-ἔχω-ὅπως ἄν-ἀπιστοίην, I know not how I-could-possibly-disbelieve; not ὅπως-ἄν.  
N.B. ὅπως ἄν and, in poets, ὥς ἄν = *in order that* (but never ἵνα ἄν). In prose ὥς ἄν = *according as*. [In one or two tragic lines ὥς ἄν seems to mean 'so long as'.]
81. IV. Ἄν gives to the Infinitive and Participle a potential or hypothetic meaning; as,  
εἰ ἐβίωσεν ἄριστος ἄν δοκεῖ γενέσθαι, had he lived, he *would*, I *think*, have been first-rate (= οἶμαι ὅτι ἄν ἐγένετο).  
δυνήθεις ἄν αὐτὸς ἔχειν ἀπέδωκεν, though he *might have* kept it, he gave it back (= ἄν ἐδυνήθη).
82. N.B. i. ἄν as a conjunction, means 'if' = ἕάν, ἥν, in Plato, often; as, ἄν θεὸς ἐθέλῃ. It may be distinguished from the particle ἄν by its standing *first*, which the particle ἄν never does.  
ii. ἄν may be repeated, either with an emphatic word (especially the negative), or with the verb (especially if the sentence be long); as, οὐκέτ' ἄν θάνατος ἄν, you could not possibly be too soon. One ἄν is called *δυνητικόν*, the other *παραπληρωματικόν*.  
iii. ἄν is sometimes easily *understood*; as, πείθοι' ἄν εἰ πείθοι', ἀπειθοίης δ' ἴσως, obey (cf. 79, ii.), if thou wouldst obey; perhaps thou wouldst not (where, however, the Optative ἀπειθοίης, taken with ἴσως, *may* be Potential without understanding ἄν).  
iv. ἄν is sometimes *misplaced*, as in οὐκ οἶδ' ἄν εἰ πείσαιμι, where οὐκ-οἶδ'-εἰ (= *haud scio an*), I think it doubtful whether, πείσαιμι' ἄν, I could persuade. (This is called *Hyperbaton*.)

12

83.

## FINAL SENTENCES

are those which express an end or purpose, ἵνα, ὅπως, ὥς = 'in order that.'

84. I. These particles take, i. the *Subjunctive* after the *Primary* tenses.

ii. the *Optative* after the *Historical* tenses; as,

i. γράφω, γράψω, γέγραφα ἵνα μανθάνῃς or μάθῃς = I am writing, shall write, have written, that you *may* be learning, or *may* learn; scribo, scribam, scripsi (Present-perfect), ut *discas*.

ii. ἔγραφον, ἔγραψα, ἐγγράφη ἵνα μανθάνοις, or μάθοις, I was writing, wrote, had written, that you *might* be learning, or *might* learn; scribebam, scripsi (Past-aorist), scripseram, ut *disceres*.

N.B. i. The *Historical* present is not usually regarded as a primary tense, and may therefore be followed by the Optative.

ii. With *Past* tenses of the *Indicative* ὥς, &c., imply an impossible or unfulfilled result; as, τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε . . ., why didst thou not seize and slay me instantly, that I *might never have* shown, &c. (or, in which case I should not have, &c.; this rendering however is probably incorrect, as it would rather require οὐποτε, and also ἄν).

85. II. The same rule holds in correlative sentences; as,

οὐκ ἔχω ὅποι τράπωμαι, I know not whither to turn myself.

| οὐχ εἶχον ὅποι τοαποίμην, I knew not whither I could turn myself.

In all the sentences to which this rule applies, the occasional violations of it are due to the desire to be dramatic and graphic; to represent hypotheses as facts, and past events as though they were still going on; e. g. ἐς οἶδμ' ἄλδς μεθήχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ, he flung me into the sea-wave that he *may keep* the gold in his house.

Sometimes the subjunctive and optative are interchanged after the same principal clause—the subjunctive to express the immediate, and the optative to imply the ulterior and contingent consequence; as, παρανίσχον . . . φρυκτοὺς . . . ὅπως ἀσαφῆ τὰ σημεῖα ἦ . . . καὶ μὴ βοήθουεν, they kept raising counter-beacons that the signals *may* be uncertain, and so (in that case) the enemy *might* not bring assistance.—Thuc. iii. 22. Cf. Il. v. 567; Eur. El. 56; and in Latin, Virg. Aen. i. 298.

## ORATIO OBLIQUA.

86. In reported speech—I. The Indicative with ὥς or ὅτι *may* be used, α. where the exact words of another are quoted; or β. where the statement is vouched for as a fact; or γ. when some special emphasis is laid on some one part of a sentence. II. The *Optative* is the ordinary mood of the *oratio obliqua* after all *Historical* tenses, including the *Historic Present*.

13

87. I. The Indicative of quotations, facts, or important words:

- α. ἔλεγον ὅτι Κύρος τέθνηκεν, They said 'Cyrus is dead.'  
 β. φὰς ἐπὶ χώρην ἄξιν ὅθεν χρυσὸν οἴσονται, saying he would lead them against a country whence they will (*certainly*) win gold.  
 γ. θαυμάζοντες ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τι ἐν νῷ ἔχουεν, wondering whither the Greeks *will turn themselves*, and what *their purpose might be*.

In these and all similar cases there is, in reality, a return to the *oratio recta*.

88. II. The Optative, the ordinary mood after Historic Tenses:

ἤρετο εἰ αἰσθάνοιτο, he asked whether he felt it?

89. The Accus. and Infin. may *always* be used in *oratio obliqua*, for the principal clauses; as,

(ἔφη) ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστήναι μέγαν, he fancied that a tall man-at-arms withstood him.

90. N.B. Sometimes, when the future is distinctly referred to, the Subjunctive is colloquially retained in the *oratio obliqua*; involving, in fact, a return to the *oratio recta*; as,

ἔλεγον ὥς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῇτε, I kept telling you that you ought to be on your guard, lest you *may be* deceived by me.

### CONDITIONAL SENTENCES.

91. There are four types of Conditional Sentences, which, with their Latin and English equivalents, should be understood and *learnt by heart*. They express—I. Possibility or mere assumption. II. Slight Probability. III. Complete Uncertainty. IV. Impossibility, or belief that the thing is *not* so. In I. the condition is *assumed*; in II. it is *possible*; in III. it is *purely imaginary*; in IV. it is *denied*.

92. I. *Possibility*, or mere assumption (involved only in the word εἰ).

εἰ τι ἔχει, δίδωσι, if (it be the fact that) he *has* anything, he gives it (*si quid habet, dat*).  
 εἰ τι ἔξω δώσω, if I shall have anything, I will give it (*si quid habebo, dabo*).

[N.B. εἰ ῥέι, νέφη ἔστι, if *it is* raining, there are clouds; but εἰ ῥσει, νικήσομεν, if it rains (i.e. at some future time), we shall win.]

93. II. *Slight Probability*:

εἰάν τι ἔχῃ, δώσει, if he *have* anything, he will give it (*si quid habeat, dabit*).

94. III. *Complete Uncertainty*:

εἰ τι ἔχοι, διδοίη ἄν, if he were to *have* anything, he would give it (*si quid habeat, det*, or, more frequently, *si quid haberet, daret*).

14

95. IV. *Impossibility*, or the non-fulfilment of the condition:

- α. εἰ τι εἶχεν ἐδίδου ἄν, if he *were having* anything, he would be giving it; or, 'if he *had been having* anything, he would have been giving it (*si quid haberet, daret*); i.e. if, which is not the case, he had anything, &c.  
 β. εἰ τι ἔσχεν ἐδωκεν ἄν, if he *had had* anything, he would have given it (*si quid habuisset, dedisset*).

[Similarly, *unfulfilled* wishes are expressed by εἴθε, εἰ γάρ, with the imperf. (of continuous) and aor. indicative (of single acts); as, εἴθ' ἦσθα δυνατὸς τοῦτο δοῦν, would that you had been able to do this; εἴθε σε μήπορ' εἰδόμεν, would I had never seen you!]

96. N.B. εἰ takes the Indicative and Optative, *very rarely* the Subjunctive; εἰάν, ἦν, *always* take the Subjunctive.

With the Indicative εἰ assumes as a fact; with the Optative it expresses a purely imaginary picture; with the Subjunctive (*very rarely*) it involves a supposition without calling attention to any conditions.

### TEMPORAL SENTENCES.

97.

After ὅτε, πρὶν, ἕως,

I. The Indicative is used when *facts* are stated; as,

ἔφυγον ὅτε ἦλθον οἱ σύμμαχοι, they fled when the allies came.

98. II. The Subjunctive with ἄν after primary tenses when the statement is in any degree uncertain; as,

ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, whenever you have learnt all, judge.  
 ἕως δ' ἂν ἐκμάθῃς ἔχ' ἐλπίδα, but until thou hast ascertained, keep hope.

99. III. The Optative after Historical tenses, and of repeated events—*generally* without ἄν; as,

περιεμένονεν ἐκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον, we used to stop each time till the prison was opened.  
 οὐκ ἠβούλοντο μάχην ποιεῖσθαι πρὶν οἱ σύμμαχοι παραγένοντο, they didn't wish to fight till the allies came up.

### USES OF ἕως AND πρὶν.

100. N.B. i. ἕως ἄν, with Subj. often = so long as: σιωπᾷτε ἕως ἄν καθεύδῃ, *as long as* he is asleep, be silent.  
 ii. α. πρὶν may always go with the Acc. and Inf. (except where a negative statement is limited by a future contingent condition).  
 β. It takes the Indic. when certain *facts* are spoken of in the *past* [=until].  
 γ. πρὶν with the Subj. may be used of things which are *certain* in the future; as, μὴ στέναζε πρὶν μάθῃς [but usually with ἄν].  
 δ. πρὶν and πρὶν ἄν never take the Subj. or Opt. *unless a negative notion precedes*.  
 ε. πρὶν (without ἄν) takes the Opt. in *oratio obliqua*; and of *past acts*; and after another Opt.; as, ὅλοιο μήπω πρὶν μάθοιμι.  
 f. πρὶν δειπνεῖν, *priusquam cœnem*; πρὶν δειπνήσαι, *priusquam cœnavero*; πρὶν δεδειπνηκέναι, *priusquam a cœnâ surrexero*.

15

## THE INFINITIVE.

101. I. The Infinitive mood is used in Greek almost as extensively as in English, and much more so than in Latin.  
E.g. Compare the following in Greek, Latin, and English: \*
- πάντες αἰτοῦνται τὸν θεὸν τὰγαθὰ δίδόναι, all men implore the Deity *to grant* them blessings (omnes homines precantur Deum, *ut bona largiatur*).  
 τίς Φίλιππον κωλύσει δεῦρο βαδίζειν; who will prevent Philip *from coming* hither? (quis Philippum impedit *quominus huc veniat?*).  
 οἱ Λακεδαιμόνιοι τοῖς Αἰγινήταις ἔδωσαν Θυρέαν οἰκεῖν, the Lacedæmonians gave Thyrea to the Æginetans *to inhabit* (Lacedæmonienses Æginetis Thyream *habitandam* dederunt).  
 φοβερὸς ὄραν, terrible *to look at* (horribilis aspectu).  
 It may even express a consequence, *nearly* resembling a purpose; as, μανθάνειν ἤκομεν, we have come *to learn*.
102. II. The subject of the Infinitive when it is the same as that of the main Verb, is put in the *Nominative*, and not in the *Accusative*; as,  
 οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, he said that not *he* himself but Nicias was general.—THUC. iv. 28.  
 This may perhaps be a mere contraction for αὐτὸς ἔφη οὐχ ἑαυτὸν στρατηγεῖν.
103. III. The Infinitive is used elliptically in wishes and commands; as, χαίρειν, good morning = κελεύω σε χαίρειν.
104. IV. English differs from Greek and Latin in taking a *present*, instead of a *future* Infinitive after verbs of promising, &c.; e.g.  
 ἐλπίζω εὐτυχεῖν (or εὐτυχεῖσαι ἄν), I hope *to be* happy (spero me beatum fore), or 'that I should be happy.'  
 ὑπέσχετο δώσειν πέντε μνᾶς, he promised to give five minæ (promisit se quinque minas daturum).
105. V. The Greek Infinitive is declinable by means of the Article (τὸ τύπτειν, striking; τοῦ τύπτειν, of striking, &c.); and so supplies the want of a Gerund. Something like this is found in English; as,  
 'For not *to have been dipped* in Lethe's stream  
 Could save the son of Thetis *from to die*.'—SPENSER.

16

## THE PARTICIPLE.

The uses of the Participle fall under two main heads:

106. I. It completes the verbal notion; as, ἀκούω Σωκράτους λέγοντος.
107. II. It expresses the accidents (time, cause, manner, &c.) of the verbal notion; as, τελευτῶν εἶπε, at last he said; ληϊζόμενοι ζῶσιν, they live by plunder, &c. These conceptions are often further defined by particles; as, ἅμα πορευόμενοι, whilst marching; μεταξύ δειπνῶν, during dinner.
108. N.B. i. After verbs of *perception* (knowing, &c.) and *emotion* (grieving, &c.), and many which express a *state* or *condition* (beginning, happening, ceasing, &c.), the Participle is used instead of the Infinitive, equivalently to a separate clause introduced by ὅτι; e.g. οἶδα θνητὸς ὦν, I know *that I am mortal*.
- ii. With the Infinitive some of these Verbs express an *entirely* different meaning; as,  
 ἐπίσταμαι ποιῶν, I know *that I am doing it*; but,  
 ἐπίσταμαι ποιεῖν, I know *how to do it*.  
 οἶδα ἀγαθὸς ὦν, I know *that I am good*; οἶδα ἀγαθὸς εἶναι, *how to be good*.  
 φαίνομαι ὦν, apparet me esse; φαίνομαι εἶναι, esse videor.  
 So in Latin, Sensit medios *delapsus* in hostes, 'perceived *that he had fallen* into the midst of foes.'  
 And Milton copies it in English (*Par. Lost*, ix. 792):  
 'She engorged without restraint,  
 And *knew not eating death*.'  
 (i. e. *that she was eating death*.)
- iii. ἑξόν, παρόν, παρέχον, ὑπάρχον, δεόν, and other neuter accusative Participles (chiefly of impersonal verbs), are used absolutely = it being lawful, *quum liceat*, &c.

109.

## THE VERBAL ADJECTIVE

- may be used either i. Personally; as, ἀσκητέα σοί ἐστιν ἡ ἀρετή: or,  
 ii. Impersonally; as, ἀσκητέον ἐστι σοὶ τὴν ἀρετήν.

\* These instances are given in 'Die wichtigsten Regeln der Griechischen Syntax,' by Dr. Klein.

17



## Οὐ, Μη.

110. I. i. οὐ denies; μη forbids; as, οὐκ ἔστι ταῦτα, it is not so; μη κλέπτε, do not steal.  
 ii. οὐ is *objective*, i. e. it negatives facts, positive assertions, &c.  
 μη is *subjective*, i. e. it negatives *hypotheses, conceptions, thoughts, &c.*  
 N.B. 'οὐ negat; μη vetat; οὐ negat rem; μη conceptionem quoque rei.'—HERM.  
 iii. οὐ; expects the answer Yes: ἄρ' οὐ; = *nonne*, is it not?  
 μη; expects the answer No: ἄρα μη; = *num*, it is not—is it?  
*Hence μη is used, a. after εἰ; b. after indefinite relatives; c. after final particles; and (generally) after ὥστε with the Infin.; d. in wishes, prohibitions, hypotheses; e. with the deliberate Subjunctive; and f. with the dependent Infinitive.*
111. II. An apparently superfluous μη usually follows verbs of denying, doubting, fearing, hindering, &c.; as,  
 ἀρνοῦμαι μη εἶδέναι, I deny that I know | φοβοῦμαι μη τέθνηκεν, I fear that he is dead (*vereor ne mortuus sit*).  
 So in French, 'Je crains que sa maladie *ne* soit mortelle,' I fear that his disease *is* fatal.  
 Hence, δέδοικα μη οὐ θάνῃ = I fear he will *not* die.
112. III. i. Οὐ is the proper negative of the *Indicative* mood, and of all forms that directly represent an Indicative. Hence it is used in oratio obliqua after ὅτι and ὥς, after relatives and temporal particles when they do *not* involve any supposition, and after ὥστε with the Indicative.  
 ii. οὐ has a power of coalescing with single words so as to reverse their meaning; thus, οὐκ ἔω = *veto*; οὐ πάνν = *omnino non*; οὐ φημι = *nego*, &c.; οὐτε = *neq*; οὐδέ, ne . . quidem.
113. N.B. i. ὁ οὐ πιστεύων = he who does not believe (is qui non credit); where the relative is definite.  
 ὁ μη πιστεύων = qui, or si quis non credat, whoever does not believe; where the relative is indefinite.  
 ii. Since οὐ with the interrogative future is a command (as, οὐ μενεῖς; stop!), and μη is a prohibition, the two are often united, as in οὐ σίγα; μηδὲν τῶνδ' ἔρεῖς; be silent! say nothing of this kind! οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; keep silent and assume not cowardice! It is more usual however to explain all such passages by *understanding* the οὐ before the following μηδέ, as explained in 115 *infra*.

18

## Οὐ μή.

114. N.B. I. οὐ μη ποιήσεις; do not do this!  
 II. οὐ μη ποιήσῃς, you certainly will not do this.
115. I. οὐ μή; with the 2nd person of the future is a strong *prohibition*: οὐ μη ποιήσεις; [=you will not do it,—μη; will you?] i. e. = *do not do it!* οὐ μη ληρήσεις; don't talk nonsense!  
 οὐ μη προσοίσεις χεῖρα, βακχεύσεις δ' ἰών  
 μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί.—EUR. *Bacch.* 243.  
 (Don't put your hand on me, but go and play the bacchanal, and don't wipe off your folly on me.)  
 Observe that the commencing οὐ is understood both before βακχεύσεις and μηδ'.
116. II. οὐ μη with the Aor. Subj. is a *strong negation*: οὐ μη ποιήσῃς, you certainly won't do it. So too with the future *except the 2nd person*, as οὐ σοι μη μεθέψομαι ποτε, I shall certainly never follow you.  
 This is usually explained by an ellipse of δέος or δεινόν, which are sometimes expressed; as, οὐ (δέος) μη ποιήσῃς, there is no fear of your doing it; i. e. you certainly will not. [Some prefer to explain it by a (suppressed) question. Thus, οὐ μη μένω = οὐ μη-μένω; = οὐκ ἔω; must I not go? Yes! = I certainly will not stay. But this explanation is undoubtedly open to the objection that it gives to μη the power of coalescing with, and so reversing, the verb—a power which properly belongs to οὐ and not to μή.]

## Μὴ οὐ.

117. I. μη οὐ = *ne non*, or *ut*, is used after Verbs expressive of negative notions (fear, doubt, shame, disapprobation, &c.), and in indirect questions. The μη really belongs to the Verb, and the οὐ expresses the negative result; as,  
 οὐδὲν κωλύει μη οὐκ ἀληθὲς εἶναι τοῦτο, nothing hinders this from being true.  
 ἄθρῃ μη οὐ τοῦτο ἢ τὸ ἀγαθόν, consider whether this may not be the good.  
 οὐ δύναμαι μη οὐ λέγειν, non possum quin dicam.
118. II. μη οὐ is only used with the Infinitive and Participle *after negatives or quasi-negatives*; as, μη πάρῃς τὸ μη οὐ φράσαι, do not omit saying it.  
 δυσαληγὸς γὰρ ἂν  
 εἶην τοιάνδε μη οὐ κατοικτείρων ἔδραν.—SOPH. *Æ. T.* 12.  
 (I should be *ruthless* (a quasi-negative), if I did not pity such a suppliant posture.)

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